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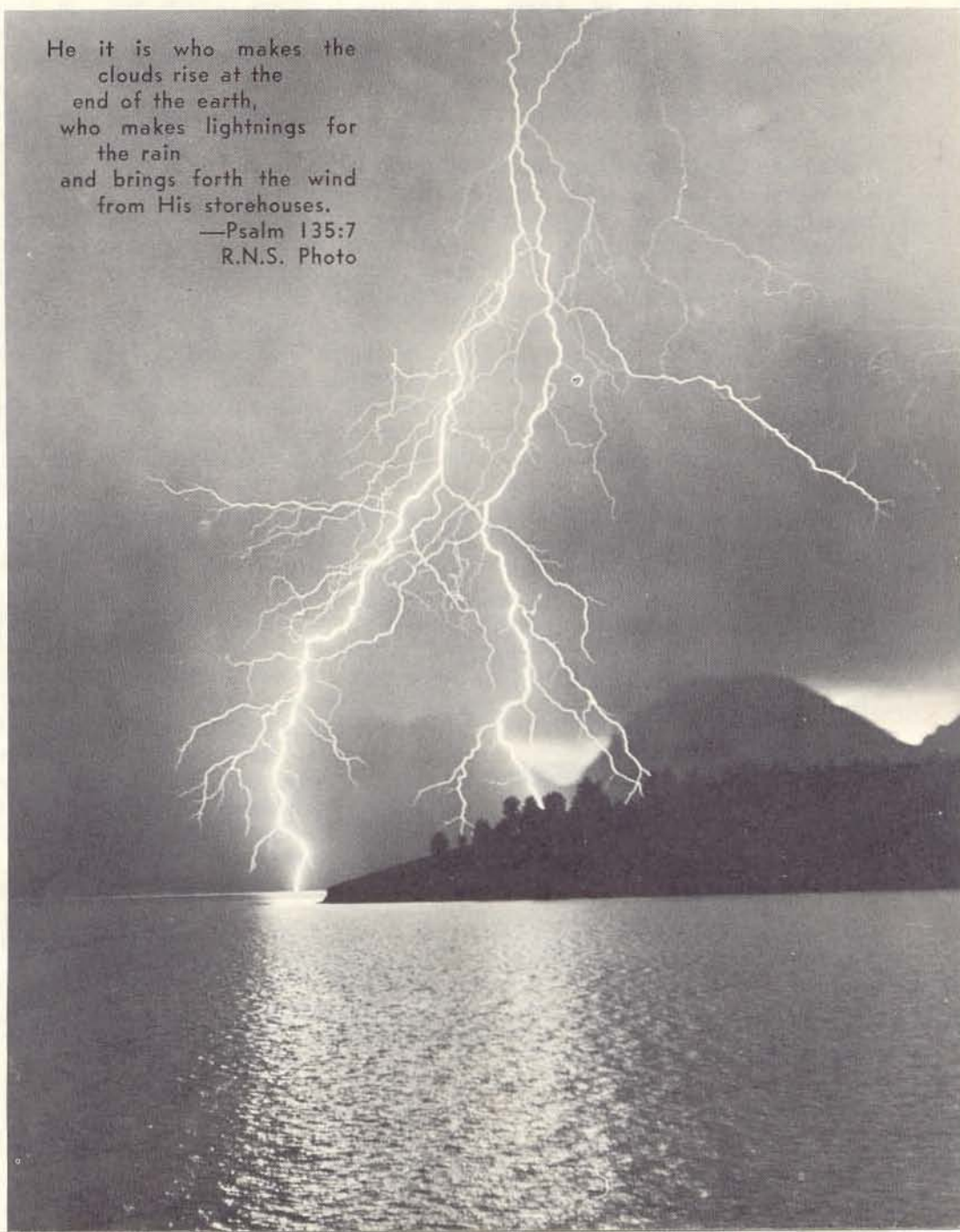
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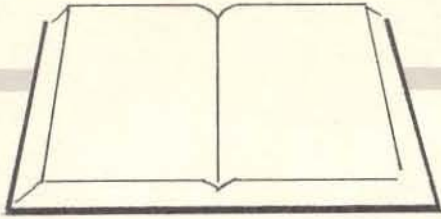
# *LUTHERAN*

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He it is who makes the  
clouds rise at the  
end of the earth,  
who makes lightnings for  
the rain  
and brings forth the wind  
from His storehouses.

—Psalm 135:7  
R.N.S. Photo





## According to the Word

### BLESSED ARE THE MERCIFUL

"Blessed are the merciful, for they shall obtain mercy" (Matt. 5:7).

One of the fables of Aesop comes close to this beatitude. It is the one about the mouse that ran over the sleeping lion's nose. The great lion clamped his paw over the frightened little beast and spared him only after earnest pleas for mercy. A while later that same lion was caught in a rope trap and roared loudly in his fear. The same mouse recognized the voice of his benefactor, gnawed the rope in two, and set the lion free. The moral of the fable is that kindness is seldom thrown away.

Mercy is a word we like. It means "the disposition to forgive, spare, pity; compassion; beneficence." How good it is that there is some of it in the world and that God deals with us in mercy. The Romans believed in the survival of the fittest. The Stoics did not like to reveal a spirit of compassion. Heathen religions display little mercy. But Jesus said, "Blessed are the merciful," those who are willing to help.

Ancient schools of morality lauded four cardinal virtues: justice, prudence, fortitude, and temperance. Jesus told the story of the Good Samaritan. When He had fin-

ished, He asked, "Who proved neighbor to the man in need?" The answer was rightly given: "He who had mercy on him."

This beatitude has been linked to the third one, "Blessed are the meek." Meekness is the passive side of love. It suffers, endures, and is patient. Mercy is the active side of love. It seeks out the wrongdoer and the needy in compassion.

There are three main ways of showing mercy. The first way is to look with mercy at the failings of others. "It [love] does not rejoice at wrong" (I Cor. 13). Is there anyone who reads this who has never rejoiced at the wrong someone has done? Well, then we are all in the same place; but it ought not so to be. The merciful are not gossipers, but they endeavor to speak only in love, to apologize for an erring neighbor and to put the most charitable construction on all that he does. This is not the same as winking at sin, but neither should we compound the wrong by an unloving attitude toward the offender.

Secondly, mercy is willingness to forgive someone *who wrongs me*. This is very important because the Lord's forgiveness can come to us only as we are willing to give up all intention of revenge toward others. You remember that Jesus told Peter that it was not enough to forgive a brother seven times. A merciful spirit goes seventy times beyond that. Surely such

mercy is more than the effort of man. It is supplied by the Lord. If we have received mercy from Him ourselves, we should show the same consideration to others.

In the third place, mercy is shown in helping the unfortunate in life. I am thinking of physical and mental needs. When parents feed and clothe their children, we don't say they are merciful. This is their obligation. But if we extend a helping hand to someone outside our family circle regardless of his color, or beliefs, or social condition and do so out of love for God and our fellow men, this is to be merciful.

We can help in a personal way through individual contacts. Won't someone take advantage of us sometimes? Yes, that is true, but it is better to be deceived now and then than to never act out of fear of it. In a more impersonal way, we can give aid through church and civic welfare and relief programs.

Only he can be truly merciful who knows the mercy of Jesus. Knowing this, he can care for his neighbor as a whole person. Through showing mercy he purges himself of the poisons of resentment, hatred, jealousy, and pride. And he will at last experience the greatest mercy of all in being translated into God's eternal kingdom. Blessed are the merciful.

—Raynard Huglen

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## WELCOME TO FARGO

The Scriptures tell us, "Be given to hospitality...let brotherly love continue...be mindful to entertain strangers: for thereby some have entertained angels unawares" (Rom. 12:13; Heb. 13:1,2). What a privilege is ours, then, to say to each of you who can come to our historical first Annual Conference, "WELCOME TO FARGO!"

We have had some special folders printed up to tell you about the conference plans and the many wonderful things the conference committees have planned for you. If you haven't received or seen this folder, please drop us a line. Just ask for "Conference folder, please." Send your letter to Box 905, Fargo, N. Dak. We would like to have you fill in the registration card from the folder, but if you don't have an opportunity to do this, come anyway. We will certainly find housing for you at a reasonable cost and would not want you to miss even one of the good sessions.

Fargo is often referred to as the "Convention City of the Northwest." There are good facilities for housing at a very reasonable cost for your entire family.

Our evening sessions will be held each evening in the spacious auditorium of the Benjamin Franklin School near the old Messiah Lutheran Church. Our day sessions, starting at 9:00 a.m., will be held at the church, corner of 16th Avenue and 5th Street North. A good noon lunch will be served at the church. This conference is not just another convention. It is to be a real spiritual retreat. Won't you come? We would like you to share our hospitality.

Pastor John H. Abel  
Host Pastor

# OUR PRESIDENT WRITES

## "A HISTORIC CONFERENCE"

In a real sense, the eyes of the world will be on us as we as a church meet in conference in Fargo, North Dakota, June 12-16. We will be examined and scrutinized by eyes of love and, we fear, eyes of hostility. While we as a church must always be more concerned with what God thinks of us than what man may think of us, we have a great responsibility to all people. May God help us to dis-

charge this responsibility faithfully and well.

What will this conference do?

It will give proof to all that our people love and are devoted to their church. That we aren't just a few, but a large host who believe and are loyal to the Fundamental Principles of the Lutheran Free Church. It will bear witness to our loyalty to the historic doctrines and creeds of the Lutheran Church.

It will bear witness to our growing concern that our world be

evangelized, and our desire to have a part in that task.

It will give proof to the doubters that we have a program and a task force, and are succeeding in building a church that is both Lutheran and free.

It will be an informing conference, giving needed information concerning what has and is taking place. Some glorious things will be revealed.

It will be an inspiring conference, giving inspiration to all who come. God's Word will be preached; many of God's great acts in our day will give hope and joy.

It will be a planning conference. Plans and budgets will be discussed and adopted. We must be a forward-looking church, launching out into the fields of education and missions. But we must be also

a realistic church, seeking God's guidance and help in all things, being aware of our own inadequacy.

It will be an electing conference. Officers and committees to give leadership to the church must be prayerfully elected.

It will be a praying conference. Prayer must and will undergird all our efforts on Christ's behalf.

I trust that you realize by this time that you must be there. You are needed with your interest, prayers, and counsel. You can perhaps do more at this time to mold the future of our church, and, I dare say, the entire Church of Christ, than at any other time. Let nothing of unimportance keep you from the conference this year.

We have come a long way since our conference in Thief River Falls last October. Because of the tremendous interest and attendance at the conference, the work was given a great impetus. If the conference would have been anemic, and poorly attended, the handicaps would have been tremendous. As it was, there were more encouragements than discouragements. To God we give the glory. May the same thing happen in Fargo.

A door is before you: the conference in Fargo. Enter it, though the adversaries and the obstacles be many. A task and blessing await you.

## NOTICE

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to

Treasurer

Lutheran Association

7013 Lee Valley Circle

Minneapolis 24, Minnesota

Please send all subscriptions to

*The Lutheran Ambassador*  
Box 652, Grafton, N. Dak.

# WOMEN *for Christ*

## WOMEN'S MISSIONARY RALLY IN TIOGA

On April 25 a Parish WMF Workshop was conducted for the Tioga Lutheran Parish, at the Zion Lutheran Church, Tioga, North Dakota. The sessions were well attended and an interesting mission program was put on by the various ladies of the parish. Worthy of note were the several fine mission posters made by the various ladies aids present. We've asked that some of these be brought to our annual conference to be displayed there for mission interest. The following program was presented, and we are listing this in order that it might serve as a possible guide and help for you in arranging your local Women's Missionary rally.

Theme: "Go Ye Therefore..."  
(Matt. 28:19).

Hymn—"Christ for the World"  
Scripture and Prayer

Vocal Duet

Panel Discussion (pastor and six ladies on panel)

Music

Mission Message (by the Missions Director)

Vocal Duet

Offering for National WMF of the Free Association of Lutheran Congregations

Hymn—"We Give Thee but Thine Own"

Awarding of Trophy

Hymn—Benediction

Getting Acquainted—Lunch Period


Many thanks to the ladies of the Tioga Parish for this fine WMF rally.

## WMF COMMITTEE MEETING IN FARGO

On Monday, May 6, the committees of the National WMF met at the Powers Hotel in Fargo to plan for the coming Annual Conference of the WMF, which will be held on Wednesday, June 12, in Fargo, at our new mission headquarters building located at Messiah Lutheran Church on 16th Ave. and 5th St. North. Sessions will start at 9:00 a.m. A fine program has been worked out for all the ladies. Plan to come, and bring a friend.

—Pastor John H. Abel

"Jesus said to the twelve, 'Will you also go away?' Simon Peter answered Him, 'Lord, to whom shall we go? You have the words of eternal life; and we have believed and have come to know, that you are the Holy One of God'" (John 6:67-69).



# THE SPIRIT-FILLED LIFE

Pastor Julius Hermunslie, Spicer, Minnesota

Article one on "The Spirit-filled Life" appeared in the last issue of *The Lutheran Ambassador*. The following main thoughts were considered: (1) All true believers have the Holy Spirit; (2) the indwelling and baptism of the Holy Spirit; (3) a life lacking the filling of the Holy Spirit; (4) every Christian may experience the Spirit-filled life. Now let us consider:

## What Does It Mean To Be Spirit-Filled?

As mentioned previously it does not mean being born again nor the baptism of the Spirit. We were born again and baptized by God's Spirit when delivered "from the power of darkness and translated . . . into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:13, 14). God's Spirit is a divine Person. Therefore He cannot be "received gradually on sort of an installment plan. As a divine Person He indwells the believers wholly. From this it follows that to be filled with the Spirit is not our getting more or all of Him, but that He gets more or all of us" (Randolph, p. 30—See article one concerning quotations herein).

Often Christians harbor secret idols or bosom sins. There may be areas of self-will, or pet sins, which have not been yielded to the Spirit. To be filled with the Spirit we must open every secret closet of our heart and open every area of our being to His holy inspection

and thorough cleansing in the blood of Jesus Christ. The more completely we yield our hearts, wills, and lives to the Lord, the more the Spirit of God will possess us and the more we will experience the Spirit-filled life.

Many Christians accept Jesus for salvation but have not given Christ full allegiance. Their strong self-will continues to be master of their life. They continue selfishly to determine the use of their time, talents, and treasures—unwilling to surrender control of every vital decision affecting their personal life. Being unwilling to let Christ be Lord and Master in daily life, they are not, and cannot be, filled with the Spirit of God. This involves complete surrender of our selfish wills to the Lord. We must learn to pray as Jesus did: "Not my will, but thine be done" (Luke 22:42). Our self-life and self-will must be crucified and our all surrendered to the gracious will and lordship of Christ.

"What then is the secret of His fulness? . . . the absolute, unqualified surrender of our life to God, to do His will instead of our own. Thus when we surrender our sins and believe, we receive the Holy Spirit; when we surrender our lives and believe, we are filled with the Holy Spirit. . . . The supreme, human condition of the fulness of the Spirit is a life wholly surrendered to God to do His will" (McConkey, p. 45).

"The goal of Christian growth is to open every remote part of the heart and let God fill it, to place

every least little thing in life at the disposal of God, and let Him use it. The Spirit-filled person no longer has anything that is his own; everything is God's, sanctified, and filled by His Holy Spirit" (Wisloff, p. 245).

"We may indeed speak of Spirit-filled people; but we must be reminded that in our earthly life, we never reach beyond human limitations. Not until we are in the eternal world will we attain to fulness of the Spirit in an absolute sense. . . . The Christian must not forget that there is more to be had from God. Always more. God's fulness is eternal. You can never empty it" (Wisloff, p. 234).

## The Fruits of a Spirit-Filled Life

God's high standard for mankind is likeness to Christ. That we "may grow up into him in all things, which is the head, even Christ" (Eph. 4:13, 14). The Spirit-filled life is a life of growth—a process of daily sanctification through the mighty power of the indwelling Spirit. Our old nature must be crucified that Christ shall live in and through us—daily growing up to a "perfect man," even unto Christ in every way. How is this growth in the Spirit-filled life experienced?

### A. Continued Conviction of Sin

"Many believers pray for the fulness of the Spirit, but they do not seem to think their prayers are answered. For they experience something they never expected.

They pray for the fulness of the Spirit, but receive instead a fullness of sinfulness. And they do not see that this is a fulfillment of their prayer. According to the words of Jesus the Spirit shall convict of sin. Note that this is the first thing that Jesus mentions. The first and surest sign of the fulness of the Spirit is therefore a sensitive conscience which feels even the least sin as a bitter pain and desires to become aware of all unfaithfulness and disobedience to the Spirit of God. This constantly annoying feeling of uncleanness and unholiness is what distinguishes a true Christian from one who is worldly and lukewarm and makes him hunger for grace; it impels him at all times to take refuge beneath the Cross, there to be continuously cleansed anew in the blood of Christ. Old sinful habits have by no means lost their power in the lives of those who are filled with the Spirit. On the contrary, because of a conscience made tender, they now feel keenly even the least temptation to sin. But they have learned a secret way of disarming the tempter. They cast themselves directly into the arms of Jesus and ask Him to remove the power from the temptations which assail them" (Hallesby, p. 25).

#### B. An Increasing Dependence upon Christ

The self-confident Peter learned the difficult lesson to lean completely on Christ for grace and strength. The Holy Spirit always magnifies Christ. As we grow in grace we have less and less confidence in self and become more and more dependent upon Christ our Saviour. The Spirit-filled Christian will sing from the depths of his heart, "I need Thee, Oh! I need Thee; Every hour I need Thee; O bless me now, my Saviour! I come to Thee."

#### C. Victory in Christ

Conviction of sin does not mean defeat if it drives the repentant sinner to Christ. "A glimpse of

the Saviour is enough to make sin loathsome. The temptation loses its enticing power, and the sinner feels that it is blessed to say no to sin" (Hallesby, p. 117). "This is the victory that overcometh the world, even our faith" (I John 5: 4). "The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

#### D. Humility and Meekness in Spirit

"Blessed are the poor in spirit . . . Blessed are they that mourn . . . Blessed are the meek . . ." (Matt. 5:3-5). As we grow in the sanctified life, our sinfulness becomes more apparent and we feel crushed and broken. Then the vessel is ready for filling, for it is the broken and contrite heart that the Spirit can fill with all His fullness. A Spirit-filled Christian is in no mood to self-glorify or self-praise because he feels keenly dissatisfied with himself.

#### E. Loving and Kind Toward Others

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). The Spirit-filled Christian feels he is the chief of sinners and is concerned that his sin is under the blood of Christ. Seeing himself in desperate need of God's grace, he is in no mood to look for the sins of others.

"The type of Christianity that makes bad blood between Christians by criticism, contempt, and intolerance should be the last to lay claim of the Holy Spirit. Where the fulness of the Spirit is found, there are the fruits of the Spirit in great richness, and among them are love, peace, longsuffering, kindness, goodness, meekness and faithfulness (Gal. 5:22). Where any one of these is lacking or has had to yield to its opposite, such as factiousness, adverse criticism, self-importance, and a condescending, perhaps somewhat indulgent, view of other Christians, there one must no longer speak of the

fruit of the Spirit, for in spite of a strong spiritual appearance, this is only disguised carnality" (Wisloff, p. 252).

A critical, fault-finding and condemning attitude is dangerous and grieves the Spirit of God. A Spirit-filled Christian is loving and sympathetic and slow to speak of others because he "esteems others better" than himself.

#### F. A New Power

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8). The disciples went forth Spirit-filled, and with power proclaimed salvation in the Lord Jesus. And God added souls to the fellowship of believers. There is a real need for the power of the Holy Spirit upon the church today. Pastors, missionaries, laymen—every Christian—must experience this power of God to be effective witnesses for the Lord.

#### G. Other Fruits of the Spirit.

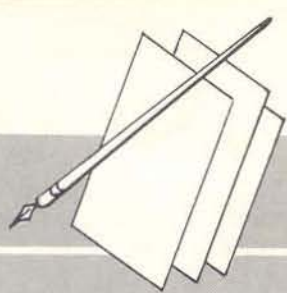
Several of these fruits have already been mentioned. Further consideration must be omitted in this presentation.

#### The Gifts of the Spirit

"For to one is given by the Spirit the word of wisdom; to another . . . knowledge . . . to another faith . . . to another healing . . . to another miracles . . . to another prophecy . . . to another discerning of spirits . . . to another divers kinds of tongues . . . to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (I Cor. 12: 8-11).

It is well for us to note that there is a difference between the fruits and the gifts of the Spirit. God has prepared and offers the fruits of the Spirit to every Christian who will receive the fullness of the Spirit, but the gifts of the Spirit are distributed—one or

*[Continued on page 12]*



## EDITORIALS

### WHO GATHER AT FARGO?

What manner of people are these who gather for an annual conference in Fargo, June 12-16? This question is being asked by many and will be asked also during conference days by the Fargo-Moorhead community. Why do they meet apart from other announced Lutheran conventions?

These two questions are being asked and will be asked. Those outside our particular fellowship will give varying answers, some very sympathetic, others somewhat less tolerant. Recognizing that groups as well as individuals never completely see themselves as others see them, we still believe there is some merit in self-description. This, then, from our point of view, is who we are.

We are a group of people, some of whom are the residue or backwash of a large Lutheran church merger and others who are with us in both spirit and work although their names are on the rolls of other congregations. We are often referred to as dissidents or dissenters.

We do not, except for a few persons, find joy in the mere fact of being apart from the "mainstreams." We miss the sense of security which numbers, rightly or wrongly, give. On the other hand, acting out of what we like to think are honest convictions, we are not dismayed but find encouragement from the many who say that they see value in our action.

We are a group of people who seek to preserve the low-church emphasis among Lutherans. We are more liturgical than some, but far more simple than the majority. Recognizing that the Lord may be approached in worship in a great variety of ways, we prefer to limit ourselves to a simple order of service, centering attention on the sermon.

We are a group of people who want to preserve the freedom of the local congregation even to the point of not binding that congregation to any decision made by a conference or officers of the whole fellowship. We are thereby faced with the continuing need for challenging the congregations to rally behind programs adopted so that a common work can be carried out decently and in order.

We are a group of people who refuse to sanction certain practices and amusements which in their

nature are questionable, most certainly are weights and hold the prospect of being sins to some individuals. We feel, for instance, that Lutheran colleges reduce their effectiveness and witness by permitting social dancing in their programs. We register our protest by refusing to support these institutions. Called "legalists" by some and leaving the ultimate decision to God, we warn of the opposite danger—license.

We are a group of people who hold to conservative views concerning the Word of God. In a day when there are many calls to "new approaches" and for new "terminology" we seek to hold to the authority without which nothing is certain, the Bible. But in an age when many are "re-thinking" the faith, we must not be afraid to do some thinking, too.

We are a group unable to use the name at present which we desire and to which we feel entitled. We are not being aided by this current time of indecision. However, we believe our ultimate success will not depend on the name we have, but in our obedience to Christ.

We are a group of people who are not a "pure church." Among us are all levels of belief and sanctification. Among us, no doubt, are persons without saving trust in Jesus, some of whom are not even consciously seeking such a faith. We are not perfect, nor do we expect perfection in our fellowship. Yet, totally and ideally, we look toward the perfection or maturity of which Paul spoke.

We are a group of people who have partaken in the upheaval of church merger. We have not acquitted ourselves entirely with honor. In the face of some provocation, to be sure, we have shown the presence of the flesh within ourselves. In the struggle to be true to what we believe is right we are having continually to guard against elevating ourselves in our own estimation above others who did not choose our course.

Finally, we are a people who understand that many other Lutheran people not with us in body share our beliefs on one or more points. Furthermore, they are working for and witnessing to these beliefs faithfully and loyally. We rejoice in this kinship of purpose and have every confidence in them as they take their stand in settings different than ours. And toward those who think much differently than we do, we ask for a spirit of charity.

This is who we are. We gather in Fargo for fellowship, for inspiration, for challenge. We hope and pray that something good for God's kingdom may come even through us. Otherwise we have no purpose for being.

### ON "PREACHING AS AN EVENT"

Preaching is a noble but difficult task. It is remarkable that a pastor can preach Sunday after Sunday,

year after year, and still have something new to say about the old, old Gospel. Just recently it has been our good fortune to meet a Lutheran pastor who has been preaching for sixty-four years. Imagine! To handle the Word of life and rightly divide it for all those years! That is a great privilege.

Some pastors develop a carefully thought-out philosophy of preaching; others just preach. Saintly, and now sainted, Professor Lars Lillehei, of Augsburg College and Seminary, told us that there should be preaching in our teaching and teaching in our preaching. That is good advice.

This leads us somehow or other to an editorial in *Dialog*, a self-styled "journal of theology" edited by "young Lutheran theologians." An editorial in the spring, 1963, issue is called "Preaching as an Event." Here a differentiation is made between a lecture and a sermon. And who does not know that a sermon can be very hard to endure if it becomes a lecture with no sound of proclamation in it?

The editors of *Dialog* charge "anti-intellectual" preachers who emphasize the "simple gospel" as more often turning sermons into lectures than their "ratiocinating" (those who reason deductively) brothers do. They define a lecture as talking *about* something. A sermon, they say, is something *happening*.

We rather think that their editorial is directed against us as well as some others. For instance, the editors say, "A lecture says: 'If you only believe, God will forgive your sins.' A sermon says: 'In the name of God, your sins are forgiven.'"

Well, if we must take a choice, we will still say the former. Surely no proclamation of good news is any good unless there is a response. We can announce that God has forgiven sin; but if this message isn't accepted, it will do no good. Paul Tournier, in his book *Guilt and Grace*, beautifully describes how God has paid for the guilt of sin. But he also says, "'Do you love me?' (John 21:15). We must answer that question, and find in our personal attachment to Jesus Christ peace for our souls."

## PERSONALITIES

Rev. Sheldon Torgerson, ALC, missionary to Madagascar, was flown to the United States recently to undergo emergency surgery at Rochester. We have no recent reports, but it is believed that he is making a satisfactory recovery. The Association joins in offering prayers to God for a complete return to health for Pastor Torgerson and to his work in missions.

Rev. Charles Evavold, ALC, has moved from Pelican Rapids, Minnesota, to Amery, Wisconsin, to

serve a parish there.

Rev. A. W. Walck, Board president of the Lutheran Orient Mission Society, reports that Dr. R. Gardiner, mentioned in the article in the second issue of *The Lutheran Ambassador*, and his wife, are in the United States at present and will soon return to Iran to establish the new medical-evangelistic work in a Kurdish area. Perhaps some readers of our paper may have the opportunity to meet this couple at this time.

Mr. Floyd Johnson, formerly of the Stewardship Office of the Lu-

theran Free Church, was installed on May 19, as assistant to Dr. Loyal Tallakson, president of the Eastern North Dakota District of the American Lutheran Church.

It is every bit Biblical to couple proclamation with exhortation to confession and belief. Peter told the multitude at Pentecost to repent and be baptized. Again at Solomon's temple he called upon the crowd to repent and be converted. John the Baptist pleaded that the people repent and believe the gospel. Paul announced at Antioch, "And by Him everyone that believes is freed from everything from which you could not be freed by the law of Moses." If it is said that the one who believes is already saved, we agree. But if someone does not believe, we call upon him to "let his faith go," believing that in and with the call is given also the power to act.

The editors of *Dialog* later say, "A lecture says: 'God's grace conquers sin.' A sermon says: 'As of now, you are freed from sin.'" As of now? Just through hearing? No, we'll still say and preach, "Believe on the Lord Jesus Christ and you will be saved." And we think you can call it a sermon.

## GRADUATION TIME

There are some people fortunate enough to be able to look back over the many or few years and say, "I have no regrets" or "There is nothing I would do differently." In one sense the Christian assuredly can say of his life with Christ, "I have no regrets." In another sense he feels compelled with Paul to "forget the things which lie behind." Thank God there is the hope for a better tomorrow.

The 1963 high school and college graduates stand at an enviable place. They are generally better trained than any class before them. They can do more and do it better than we have done. We want them to build upon the good we may have accomplished and to work with us wherever that can be done. We want them to avoid the errors into which we have fallen.

Graduates who go forth in Christ's name are most to be envied. They trust in Him through whom all things consist. They know that if worse comes to worst, it isn't over after all. And they know that if they lose themselves, they will really have won. God bless them.

Pastor Trygve Dahle of the Association will continue to serve the Pukwana, South Dakota, parish until the fall at least.

The chairman of the executive committee of the Cheyenne Indian Mission of South Dakota is Rev. Gerald Mundfrom, Veblen, S. Dak., and not Rev. Gerald Mund as was incorrectly stated in the *Ambassador* of May 7.





**W M** **WORLD MISSIONS**

**THE FIELDS ARE WHITE UNTO HARVEST**

**FAMILIES AND MISSIONS**

Recently most of us had the privilege of remembering in a special way our mothers on Mother's Day. Soon we shall have the joy of remembering in a special way our fathers on Father's Day. This brings us to the realization that one of the greatest things God has given to society is the institution of the family. A society that destroys the family unit is sowing the seeds of its own destruction. As we think of Christ's great commission, we also ask ourselves, what part do parents play in making this commission urgent and real to each new generation? Again we are brought back to the Bible to see how God works. As we study the call of great men of God, we find it the "norm" that God chooses Christ-like parents to prepare His servants. Naturally this does not mean that every Christian parent will have the joy of seeing all his children accept Christ as their personal Saviour and go out to live for Him. Also not all will become missionaries. Yet Christ-like parents should strive for the highest. "Our utmost for His highest." A young person raised in a Christian home must still make his choice for Christ and may fail to do this, but it is interesting to note that God chooses and God uses Christ-like parents.

In Exodus 2:1-10 we have a brief description of the family of Moses and the circumstances of his birth. We read that his father and mother were of the priestly tribe of Levi, and that they were people of convictions and courage, for they resisted the ungodly law

of Pharaoh, not delivering up their baby boy to be murdered. In Hebrews, the 11th chapter, we find that these parents are listed among the great heroes of faith from Abel to the prophets. We read: "By faith Moses, when he was born was hid three months by his parents . . . they were not afraid of the king's commandments."

The example that Moses' parents, Amram and Jochebed, leave us should be noted well. We have seen that they were children of God who possessed faith and expressed this in courageous acts. It was to such parents that God also entrusted His only begotten Son, for Mary and Joseph also expressed their faith by obeying the angel and setting out on the long, strange and dangerous road to Egypt. Often we have heard the adage, "Like parent, like child." Moses' parents and Jesus' earthly parents are examples of faith, courage, love, and humility. Listening to God's testimony about Moses in Numbers 12:6, we see that Moses possessed such attributes also. They, in a sense, had rubbed off on him from his parents. The occasion we are speaking of was the scene of a family quarrel. Brother Aaron and Sister Miriam were against Moses. In verses 5-8 we read: "And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam . . . and he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant

Moses is not so, who is faithful in all mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

Moses, because of his meekness and humility, is known as the Christ-like man, and this presupposes Christ-like parents. Even so with our Lord. His family certainly was one to which God could entrust His Son. How about you, dear parent? Are you praying, living, and witnessing in such a way that you can be used to prepare men and women of God? Abraham Lincoln paid a marvelous tribute to his mother when he said: "All that I am or ever hope to be, I owe to my mother." I know such a mother in Brazil. She came to accept Jesus Christ as her Saviour about twelve years ago, through fellowship meetings in a neighbor's home. Her husband, a man of the world, began to make fun of her and her new faith. He did not want an evangelical for a wife. One day she discovered he had run off with another woman, leaving her destitute with three small children. Since the Roman Catholic Church has never allowed a divorce law to be passed in Brazil, the women of the land are really without rights or recourse when deserted or abandoned by their husbands. Thus she came to an evangelical school seeking employment of some type to support herself and the children. She was employed as a cook. At present she is running a Bible book store, but for several years she stood over a hot stove cooking for more than one hundred students. I knew her for several years, and seldom have I seen a more agreeable, happy Christian mother. It was my privilege to deal with each of her three children as they came to accept Christ as their personal Saviour. Today her oldest girl is a teacher and leader of the youth in the church in Londrina, Brazil. Her son is organist in the church and the other daughter is a Sunday

school teacher. But the point is this: they have a wonderful Christian mother who, in spite of hard circumstances, is happy and radiant in her faith, living for her Saviour. Certainly God chooses parents and He uses Christian parents to prepare His leaders of the future.

The world is waiting for missionaries, and how shall God raise up such missionaries? I know that it will be largely through mission-minded parents. Are you equipped to be such a parent? Christ revealed His parental love for you when He went all the way to the cross with your sin and guilt, that you, dear parent, might become a child of the Father. Have you surrendered your sin and yourself to the Saviour? You certainly cannot lead your children if you have not first come yourself. But, oh what a blessing you can be to your children, for all eternity, if you are saved and serving. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Moses' parents saved and prepared a son, but God was using them to save and prepare a nation. Mary and Joseph in another generation and in a different country saved and prepared a Son, but God was using them to save and prepare a world. God would use you also, dear parent. He would use your prayers, example, enthusiasm, instruction—in other words, *your witness*—to save your children and inspire them to go out to a lost and dying world with the message of salvation.

Is the world dying? Does it need your sons and daughters as missionaries? May it not need you as a missionary? We are told that the Bible still needs to be translated into approximately one thousand languages and dialects if the people in the world are going to read the Word of God in their own tongue. There are approximately three billion people on the earth at the present time, and at least two-thirds of these are totally unevangelized. Every day 250 thousand

babies are born into this world; the world's death rate is about half this, thus the world's population increases by at least 125 thousand eternal souls every day. There are today whole Indian tribes in South America that are fast dying out without once having heard the saving gospel message. We are told that there are at least 3,000,000 villages in the world without a gospel witness. In South America the ratio is approximately one missionary to every 26,000 people. In Africa there is one missionary to every 15,000 people. So we could go on, but is this not enough to see? Can't you sense that God is still asking the question He asked of Isaiah, "Whom shall I send, and who will go for us?" Are you willing to face up to this great concern of our Lord? Will you challenge your children to this great call? Is it reasonable that we have many thousands of youth for a world-wide peace corps, and can hardly find volunteers for the eternal Prince of peace corps? The tragedy concerning Christians today is that the thing so near and dear to God's throbbing heart is so far from the hearts of so many of His children. My prayer for each of you is that you might be Christ-like, for it is such that God chooses and uses.

—Pastor John H. Abel

#### Call to Prayer:

We would invite all who pray to pray with us for the adoption of a real faith mission budget at the Annual Conference of the Free Association of Lutheran Congregations. We shall be discussing this and many other important matters during the days of the conference in Fargo, June 12-16. We would like to be able to send out six missionaries this coming year. This means a good beginning for our free Lutheran work; it also means that we must prayerfully channel our tithes and offerings into our own work. Can we do it? By prayer all things are possible.

God is giving us the mission candidates. Let us not fail to send

them. Another Lutheran group no larger than our own has about fifty-five missionaries on the field. This is done by dedicated praying and giving. We also may be such a blessing. May our Lord say to us as He did to Abraham, "In thee shall the nations of the earth be blessed" (Gen. 12:3).

#### Searching Question:

"Is Jesus like you?" This was asked of a missionary by a pagan chief in a town where the Gospel was being proclaimed for the first time. It made him think.

#### Be a Home Missionary:

One way of being a home missionary is to get Christian literature into the hands of your friends and neighbors. Why not take out a subscription to the *Ambassador* for someone? We believe this would be a good investment of some of the Lord's money. Certainly it would help others to become enthusiastic about the work of the Lutheran Association, and even more important, it would bring added spiritual food for their souls.

—Pastor John H. Abel

#### OFFICERS OF THE LUTHERAN ASSOCIATION

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Executive Director of Mis-  
sions: Rev. John H. Abel,  
Hitterdal, Minnesota

# Annual Conference — 1963

June 12-16

Fargo, North Dakota  
Missions Center  
(former Messiah Lutheran Church building)  
1603 - 5th Street North

**THEME: An Open Door**  
**TEXT: Revelation 3:8**

## PROGRAM

### Wednesday, June 12

- 9:00 a.m. All Conference Committees will report for devotions, instructions, and assignment of rooms.  
The Women's Missionary Federation organizational conference will begin with a prayer hour.
- 8:00 p.m. Opening service of the conference; Pastor Richard Snipstead, Greenbush, Minnesota, in charge. Sermon on the conference text by Pastor Raynard Huglen, Hatton, North Dakota. Convening of the conference by Pastor John Strand, President, and appointment of committees.

### Thursday, June 13

- 9:00 a.m. 1. Devotions by Pastor Carl Ostby, Spicer, Minnesota  
2. Reports:  
a. Committee on Credentials  
b. Committee on Nominations  
3. Election of Nominating Committee for 1964  
4. The President's Message  
5. Report of Committee on Administration
- 11:30 a.m. The Prayer Hour, led by Pastor H. C. Molstre, Winger, Minnesota
- 2:00 p.m. 1. Devotions by Pastor Earl Duame, Minneapolis, Minnesota  
2. Continuation of Report of Committee on Administration
- 8:00 p.m. Mission Festival Service, conducted by the Women's Missionary Federation, the newly

elected president presiding, and Pastor John Abel, Hitterdal, Minnesota, Executive Director of Missions, speaking.

### Friday, June 14

- 9:00 a.m. 1. Devotions by Mr. Reuben Ivesdal, Edmore, North Dakota  
2. Elections  
3. Presentation of Mission work  
4. Nomination of at least 100 for Missions Corporation  
Election of 50 for the Corporation
- 11:30 a.m. The Prayer Hour, led by Pastor E. P. Dreyer, Ferndale, Washington
- 2:00 p.m. 1. Devotions by Mr. Donald Jacobson, Binford, North Dakota  
2. Presentation of the Seminary Committee  
3. Presentation of the Parish Education Committee
- 5:30 p.m. Pastors' and Pastors' Wives' Fellowship Dinner at a place to be announced
- 8:00 p.m. Laymen's meeting, led by Mr. Forrest Swenson, Roseau, Minnesota  
Messages by Mr. Robert Rieth, Valley City, North Dakota, and Mr. William Svanoe, Minneapolis, Minnesota

### Saturday, June 15

- 9:00 a.m. 1. Devotions by Pastor Trygve Dahle, Pukwana, South Dakota  
2. Presentation of the Committee on "The Lutheran Ambassador"  
3. Presentation of the Committee on Stewardship
- 11:30 a.m. The Prayer Hour, led by Pastor Hans Tollefson, Astoria, Oregon

[Continued from page 6]

more gifts to one Christian, and other gifts to other Christians. God distributes His gifts among the Christians according to His plan and purpose.

A. The Gift of Speaking in Tongues

In Acts, chapter two, we read concerning the gift of tongues that it was given to enable the Christians to mightily witness to God's saving grace to people of many lands, the purpose being to win the unsaved multitudes gathered in Jerusalem. But the same gift for the Christians in Corinth served another purpose. It was not for the large assemblies for whom it was an unknown tongue for which interpreters were required. Rather it served to edify the individual believer to whom the gift was given.

"He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. . . . Yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (I Cor. 14:4 and 19). Apparently some of the Corinthian Christians considered the speaking in tongues more important than prophesying, that is the gift of preaching and teaching the Word of God. Proclaiming the Gospel in public gatherings should be done in a language all can understand to the edifying of the church and reaching the unsaved. This must always be the Christian's main concern. When God chooses to give

the gift of speaking in tongues to some Christian, that gift should be used for personal edification.

We do not wish to minimize or cast reflection or in any way discredit the gift of speaking in tongues. But apparently some Christians today are over-emphasizing this gift. In some areas the strong emphasis on speaking in tongues places the Christian in a position that unless he can speak in tongues he is not a Christian. Thus many Christians come to believe they must experience the gift of tongues. But this is not for us to determine. God "apportions to each one individually as he wills." It is for us to surrender ourselves fully to the Lord, ready to receive whatever He has for us, and then God will give to us whatever gift He has planned for us.

B. The Other Gifts

Many other gifts of the Spirit are specifically mentioned in the Scriptures. Each gift is important and given for a specific purpose. Thus God has endowed different Christians with differing gifts for the spiritual growth and enrichment of the Christian Church. "He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

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- 2:00 p.m. 1. Devotions by Mr. Herman Berg, Grand Forks, North Dakota
- 2. Report of the Committee on Youth Work
- 3. Report of the Committee on General Resolutions
- 8:00 p.m. Evangelistic Service, led by Pastor Jay Erickson, Faith, South Dakota, with Pastor G. A. Almqvist, Hampden, North Dakota, speaking.

- Fritjof Monseth, Valley City, North Dakota, with Pastor Morris Eggen, Spicer, Minnesota, bringing the meditation
- 10:30 a.m. Worship Service, conducted by Pastor Arvid Hokonson, Everett, Washington, with sermon by Pastor Julius Hermunslie, Spicer, Minnesota
- 2:30 p.m. Closing Service of the Conference  
Sermon by Pastor John Strand, Tioga, North Dakota

**Sunday, June 16**

- 8:30 a.m. Holy Communion Service, led by Pastor

Conference Committee,  
John Strand  
Richard Snipstead